

The Secret Lives of Francis Bacon

Sir Francis Bacon had many reasons for passing off some of his own great literary work under the pen-name of William Shakespeare.

by Michael Taylor ©1996

Excerpted from his book
Master R: Lord of Our Civilisation
Published by The Rawley Trust
PO Box 2831, Christchurch 8015
New Zealand
Telephone: +64 3 366 2943
E-mail: Mike.Taylor@netaccess.co.nz

MASTER R: THE MASTER OF THE ROSE

Rosicrucian, Theosophical and New Age writings over the last century have discussed a master soul, known as the Master R., who has incarnated many times to give guidance to the emergence of Western society. These writings also discuss a hidden spiritual hierarchy on or involved with this planet. This hierarchy has seven so-called "Ray Lords", each of whom rules over an aspect of life that is defined by each ray.

The Lord of the 6th Ray was Jesus Christ—the avatar (spiritual leader) of the age of Pisces. The 6th Ray's characteristics include devotion and idealism, central tenets of Christianity. The Lord of the 7th Ray is said to be the Master R. The 7th Ray is the ray of transmutation, synthesis and purification—or alchemy. It is the ruling ray for the Aquarian age which we are now entering. It is interesting to note that Jesus Christ prophesied the coming of the "water-bearer" (Aquarius) at the Last Supper. He told his disciples to go into the city where they would meet a man with a pitcher of water, and that they should follow this man.

The Lords of the Seven Rays appear in Hindu mythology, except they are called avatars—manifestations of gods in human form. Here we approach the crux of the Ray Lords mythology. In Hindu mythology there are 10 avatar incarnations in each cycle of existence, each one 2,000 years apart. The avatar of the Arian age was represented by Abraham (meaning "I am Brahma"), who embodied the Brahma aspect of the Hindu trinity. The Brahma aspect symbolises being and willpower. The next avatar was symbolised by the fish—the symbol of Christ and the age of Pisces. Following on from this is the boar avatar—the symbol of the Master R. and the age of Aquarius. The next avatar, symbolised by the turtle, will appear 2,000 years hence, according to the mythology.

In Hindu myth, the boar avatar manifests the Vishnu, or wisdom, aspect of the Hindu holy trinity. The age of Aquarius is the age of the mind, of wisdom, and Aquarius, of course, is an air sign. The avatar of the Aquarian age is also known as John, equated with the Christian John the Beloved and the Master R.

Not only do the Hindu and Christian religions foretell the coming of a master for the Aquarian age, but other signs have manifested themselves.

The alchemist Paracelsus (1493-1541) foretold the coming of the Master R. after observing the supernova in the constellation of Cassiopeia in 1572-74. He saw it as:

...the Sign and Harbinger of the approaching revolution: there is nothing concealed which shall not be revealed, for which cause a marvellous Being (Elias the Artist) shall come after me, who as yet lives not, and who shall reveal many things.

One of the greatest incarnations of the Master R. was as Sir Francis Bacon (1561-1626?), who was Lord Chancellor of England from 1618 to 1621. That Bacon was the Master of the Rose is made clear by his family symbol, the boar. Bacon is also regarded as the father of the Rosicrucian secret society.

That this "Elias the Artist", mentioned by Paracelsus, was Francis Bacon is clear from Rosicrucian writings:

Elias Artista! Genius Director of the Rose Cross, symbolical personification of the Order... Paracelsus the Great has predicted thy coming...

In his *Mathematical Magick*, Dr Wilkins of the Royal Society referred to the "Director of the Rose Cross" as "Francis Rosicross". Wilkins was the first secretary of the Royal Society, the original idea for which came from Bacon.

By looking at Francis Bacon's life we can understand the long-term goals and plans of the Master of the Rose, which even now are still coming to fruition.

FRANCIS BACON: MASTER OF THE PROSE

Elizabethan England was anything but a free society. As in continental Europe at the time, the authority of the monarchies and the Church was undisputed. Sovereigns held the power of life or death over their subjects. Authorities encouraged informers—spies—to hand in heretics and political radicals, who were then tortured into confessions before being executed. England was in the midst of a theological split between Catholicism and Protestantism. Its coming Renaissance was but a flicker in the minds of a tiny, learned elite.

Amidst this unstable background, Elizabeth I came to the throne in 1558. By the time Charles I succeeded to the throne in 1625, the English language had been transformed and English commerce and trade led the world. America was being colonised, and foundations had been laid for a revolution in political thought and science.

As W. T. Smedley, a biographer of Francis Bacon, stated:

From 1576 to 1623...the English language was made...the finest examples of its capacities which today exist. But the knowledge and wisdom possessed by the classical writers, the histories of the principal nations of the world, practically everything that was worth knowing in the literature of other countries, were for the first time made available in the English tongue...¹

But this remarkable English Renaissance was not a spontaneous happening—not much in history ever is. It was the deliberate design of a small group, led by Sir Francis Bacon. Bacon called his plan "The Great Instauration" for the "worldwide reformation of the arts and sciences". This plan was the result of a vision he received in his youth—a vision of a world transformed by science and reason.

During his youth, Bacon had stayed for three years with the French court where he mixed with a group of philosophers, "the *Pléiade*", labouring to bring about a revolution in thought in France. Inspired by their efforts to reform the French language and set learning at the pinnacle of human endeavour, he applied a similar program in England but on a grander scale.

Bacon was a visionary in every sense of the word. His writings covered every conceivable area of human endeavour from science to romance, from politics to the use of ciphers; but his method of dissemination was unusual, though not unusual for the times in which he lived. Bacon partially revealed his method in his works,

Novum Organum and The Advancement of Learning:

Now for my plan of publication; it is this. Those parts of the work which have it for their object to find out...such minds as are prepared and disposed for the argument, and to purge the floor of men's understandings, I wish to be published to the world and circulate from mouth to mouth; the rest I would have passed from hand to hand with selection and judgment...a sound foresight, which tells me that the formula itself of interpretation, and the discoveries made by the same, will thrive better if committed to the charge of some fit and selected minds, and kept private.²



BACON'S CIPHERS AND PEN-NAMES

So, Francis Bacon kept much of his works 'hidden' from the public by using both ciphers and pen-names. Many historians make reference to the abovementioned passage and conclude that Bacon never finished his publishing plan. But there is much evidence to indicate he used pen-names to conceal his literary output.

A clue to the greatest of his pen-names is given by Anthony Bacon, Francis' foster-brother. In a sonnet Anthony wrote in 1595-96, he stated that Francis Bacon's muse was the goddess Pallas Athena—the *shaker of the spear* of knowledge at the serpent of ignorance writhing at her feet. The sonnet read:

*Therefore Bacon, if it chances that my Muse praises someone
It is not because she is eloquent or learned,
Although your Pallas has taught me better (how to speak);
It is because my Lute sings the saintly glory
Or in these artless lines (naïve) his image is imprinted
Or that thy Virtue bright shines in my shade.³*

Even one of Bacon's titles, Lord Verulam, translates as "Spearshaker".

Bacon's use of pen-names and the ciphers within his writings have been extensively written about for over a century.⁴ Ciphers run through all of Bacon's works, regardless of pen-name, from the *Shepherds Calendar*, published in 1579, to the *First Folio*, published in 1623. It is more commonly thought that Edmund Spenser was the author, but he could not have been as he was only 11 years old when *Shepherds Calendar* was first published. The first editions of that work were published anonymously. Indeed, most people of any importance at the time wrote in cipher in order

to protect themselves. Bacon was in more need than most of protection, as his secret parentage was of extraordinary importance to the future of Britain. Bacon used many different cipher systems to record details of Elizabethan England and his life which he could not utter publicly.

The ciphers tell the real story of the authorship of the Shakespeare plays. For instance, the first message of the 6th line word cipher in Shakespeare's *First Folio* states:

Bacon—a strange beginning—this hath some seeming—first to show the name—I find tis wonderful I perform for you...Dos't though not perceive—you may aske—I am Bacon.

This message from the word cipher in Shakespeare's *First Folio* is also revealing. It states in part (with Queen Elizabeth I speaking to Bacon):

How now, thou cold-blooded slave, wilt thou forsake thy mother and chase her honour up and down? Cursed be the time of thy nativity... I am thy mother...

That Bacon used the name of an illiterate actor from Stratford—William Shak-spur—and changed the name to echo his muse exactly, becomes clear in the ciphers of Bacon's plays. The ciphers are vast, stretching over 56 years, tens of thousands of pages, numerous editions and many different systems. Some of the cipher messages are still waiting to be discovered.

Bacon, with the aid of his "Rosicross" literary fraternity, changed the shape of the English language, invented over 10,000 new words and planted his thoughts and phrases in the minds of every man and woman in the Western world. Yet this was only part of Bacon's contribution to the development of the modern world.

BACON'S ROYAL BIRTH

In Dr William Rawley's *Resuscitatio* (1670 edition) was published a Bacon work, entitled "In Happy Memorie of Elizabeth, Queen of England". Bacon wrote:

Childless she was and left no issue behind her, which was the case of Alexander the Great, Julius Caesar, Trajan and others.

In fact, all these rulers did have children, but their children were not recognised as successors to the throne. So Bacon was saying that the Queen had a child or children who could not succeed to the throne—but who?

Pierre Amboise, in his book, *Life of M. Francis Bacon, Chancellor of England* (1631), stated that Bacon was "born in the purple". According to a law passed in 1464, commoners were not permitted to wear purple, the colour of royalty. When Bacon married in 1606, he was clad from top to toe in purple. Bacon wasn't a commoner, but born of royal blood. Amboise went on to write that Bacon was "destined one day to hold in his hands the helm of the Kingdom". There was no way he could hold the reins of the Kingdom unless Bacon was Elizabeth's son and destined to be Francis I.

Foreign ambassadors, writing in cipher to their sovereigns, reported the Queen's pregnancy in 1560. According to Madame Deventer von Kunow in the book, *Last of the Tudors*, a secret despatch among the escorial papers reported that the Queen was

expecting a child by Lord (Robert) Dudley, Keeper of the Queen's Horse.⁵

Sir Nicholas Throckmorton, Elizabeth's Ambassador in France, wrote to Sir William Cecil on 31 December 1560, stating that the Spanish Ambassador had just visited him, who did "earnestly enquire me to tell him whether the Queen's Majesty was not secretly married to Lord Robert; for, said he, I assure you, this [the French] court is very full of it, and the rumours of her doings be very strange in all courts and countries".⁶

On her succession, Elizabeth made Dudley Master of the Queen's Horse. He was given rooms interconnecting with the Queen's and access at all times to the Queen's chambers. By April 1559, their affection for each other was public.

Count de Feria, the Spanish Ambassador, reported to Philip II of Spain that, "During the last few days Lord Robert has come so much into favour that he does what he likes with affairs, and it is even said that Her Majesty visits him in his chamber day and night."⁷

Soon afterwards, Dudley's wife, Amy, fell down the stairs at her home and died. According to the word cipher in Shakespeare's *First Folio*, soon after Amy's death Elizabeth and Dudley went to Baynards Castle, the London townhouse of Lord Pembroke, a

member of the Privy Council, where they were secretly married. Sir Nicholas Bacon, Lord Keeper of the Great Seal, performed the ceremony, which was observed by Sir Nicholas' wife, Lady (Anne) Bacon.

Francis Bacon was born on 22 January 1561, and taken into the care of Sir Nicholas and Lady Bacon.

THE GROUNDWORK IS LAID

Sir Nicholas provided Francis with the best education England

could provide at the time. Surrounded by learned men and learned works, Bacon's home tutoring was unsurpassed in those times. His education at Trinity College, Cambridge, was an anticlimax in comparison.

At age 12, Francis Bacon had a powerful vision which showed him a future based on rationality and science, where philosophy was put to practical use rather than pedantic argument. Inspired by this divine vision, Francis embarked on the "worldwide reformation of the arts and sciences"—"the Great Instauration" (*Magna Instauration*, published in 1620). Bacon articulated this in the proem to *The Interpretation of Nature* (written in 1603, but not published until 1734):

But when I searched, I found no work so meritorious as the discovery and development of the arts and inventions that tend to civilise the life of man...Above all, if any man could succeed, not merely in bringing to light some one particular invention, however useful, but in kindling in nature a luminary which would, at its first rising, shed some light on the present limits and borders of human discoveries, and which afterwards, as it rose still higher, would reveal and bring into clear view every nook and cranny of darkness, it seemed to me that such a discoverer would deserve to be called the true Extender of the Kingdom of Man over the universe, the Champion of Human Liberty, and the Exterminator of the necessities that now keep men in bondage.

From 1576 to 1579 Francis stayed with the French court where

Even one of Bacon's titles, Lord Verulam, translates as "Spearshaker".

he was influenced by the *Pléiade* philosophers, led by Ronsard. They acquainted Bacon with the various traditions such as the Egyptian mysteries, Gnosticism and the Knights Templars. The *Pléiade* opened Bacon's mind to the secrets and history of the Western mystery tradition, thus influencing his later plans and work.

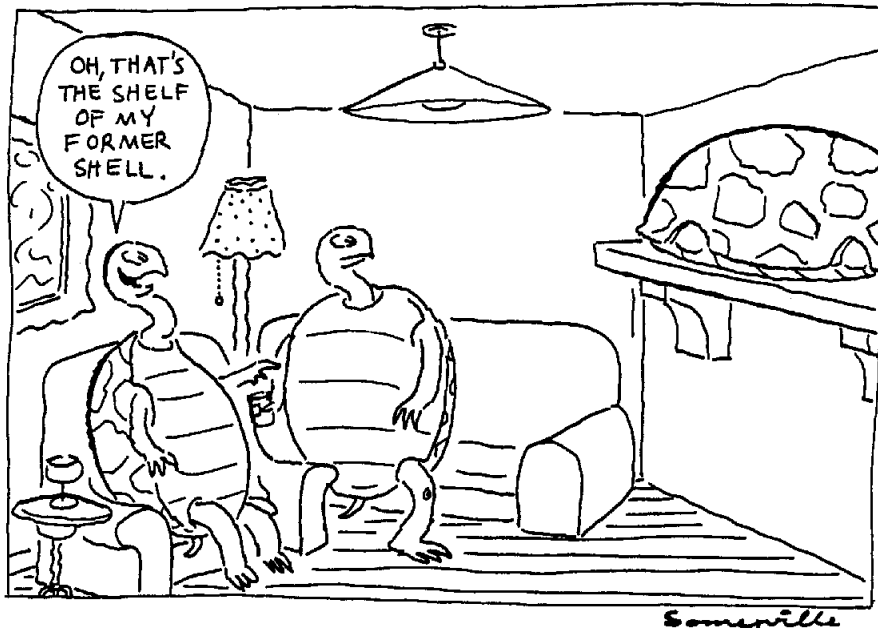
Bacon's subsequent political career in the Elizabethan Parliament and under James I seems a mere sideshow to the vast philosophical undertaking he had set himself. Even so, he represented many constituencies, notably the foremost seat of Middlesex, and later, simultaneously, St Albans, Ipswich and Cambridge. Francis Bacon is the only person in history to have been a member of the House of Lords and the House of Commons at the same time. In Parliament he served on no less than 29 committees and was regarded as one of the most eloquent orators ever to have stood before the House of Commons.

Yet Bacon saw that omnipotent government was not the answer: "The truth can never be reached by listening to the voice of authority," he wrote. He opposed subsidies for business and government-granted monopolies. In 1589 Bacon moved that a subsidy bill (a taxation bill) to give monies to the Queen be extraordinary; in other words, be meant for war only. The amendment was passed, establishing the base for the eventual ascendancy of Parliament over the Crown.

In 1593, under the threat of imprisonment by Elizabeth, Bacon again spoke against the Crown's encroachment on the right of the House of Commons to set taxation levels. Bacon believed the amount requested would press heavily on the poor and that many would not be able to pay it. Bacon won against the Crown, and secured freedom of speech for the English in their own Parliament and the right of the Commons to set the amount of supply to the Crown. This set the tone for future democracies that adopted the Westminster system of government.

Bacon spoke against feudal privileges and opposed the enclosure of common lands by landowners. He also proposed to alter the language of the laws to make them accessible to the common man. Bacon, himself trained as a lawyer, said in Parliament:

Laws are made to guard the rights of the people, not to feed lawyers.



Francis Bacon fought in Parliament for union with the Scots to increase England's strength against threats from the continent. This eventuated under James I and finally put an end to threats of instability to the north of England.

Bacon also pushed for expansion of colonisation in America, notably Newfoundland and Virginia, and donated much time and money to establishing those colonies. He was respected by all mainly for his virtue, but held in jealousy by his enemies, like the hunchback Robert Cecil who knew the secret of Bacon's birth and desired to keep him down.

Under James I, Bacon was knighted in 1603, appointed Solicitor-General in 1606, and achieved the post of Attorney-General in 1613. In 1618 he became Lord Chancellor of England—the highest government post in the land next to the Crown.

THE FALL FROM GRACE

In 1621, Francis Bacon fell from public office after being framed by Edward Coke, his parliamentary colleague and nemesis from Elizabethan times.

Coke, the Leader of the House of Commons, was determined to find evidence to indict Bacon and bring about his downfall. Others were involved in the conspiracy, including the cleric Dean Williams who coveted Bacon's post as Lord Chancellor.

In 1621 Dean Williams had an audience with the King, where he advised James I to make Bacon a scapegoat to divert attention from James's abuses of monopoly patents.

Shortly thereafter in Parliament, Coke, a friend of Williams, charged that the Lord Chancellor was suspected of bribery and corruption—for accepting considerable monetary bribes in exchange for favourable verdicts in court. It was alleged that Bacon had made hundreds of thousands of pounds in this manner.

Initially considering the charges to be a joke, Francis Bacon soon realised the seriousness of the situation. He started vigorous preparations for his defence.

On 24 April, however, the Lord Chancellor admitted guilt to the charges, although he had never seen these charges and didn't know how many there were. On 3 May the House of Lords pronounced its verdict. Bacon was ordered to pay a huge fine, was stripped of office and was sentenced to the Tower of London.

Francis Bacon was bound by oath to obey his monarch, and James I had ordered him to confess to the charges in order to protect himself (the King) and James's favourite courtier, Buckingham, from their abuse of the monopoly patents. This fact was discovered in Dean Williams' private papers, uncovered many years afterwards by Bushell, Francis Bacon's confidential secretary. It should also be remembered that the charges never went to trial; nothing was ever proved against Bacon.⁸

James I pardoned his sentence that year, and Bacon returned to his country estate, Gorhambury, to complete his secret literary work.

BACON'S 'DEATH'

The accepted history is that Bacon died on Easter Sunday, Resurrection Day, 1626, after coming down with a chill, but there are so many inconsistencies in the story that

even Bacon biographer Parker Woodward, a solicitor, called the death a "spoof".

Bacon was at Highgate with Dr John Wedderburn, the King's physician no less, when he came down with a chill. Wedderburn took Francis to the empty Highgate House and placed him in a *damp* bed. That the King's physician did this is beyond belief. A few days later, on Easter Sunday, Bacon reportedly died.

However, there is anecdotal evidence, in the last words of Bacon's sonnet diary, hinting at his real fate:

*You shall hear the surly sullen bell
Give warning to the World that I am fled
From this vile World with vilest Worms...to dwell.*

In the 1671 edition of *Resuscitatio*, Molloy stated:
*Bacon made a holy and humble retreat into the cool shades
of rest, where he remained triumphant above fate and fortune
till heaven was pleased to summon him to a more triumphant
rest.*

Henry Oakley of Trinity College wrote of Bacon:
*He is gone, he is gone. The Word suffices. That he is dead
we say not.*⁹

Bacon was allegedly buried in a tomb at St Michael's Church, St Albans, but when the tomb was opened 100 years later nothing was found: no bones, no valuables, not even a coffin. There is no mention of his funeral in contemporary records, nor is there any item for funeral expenses in the accounts of the administrators of the estate. There is also no record of his burial in the registers of St Michael's. Given Bacon's prestige and former high standing, it is remarkable there is no record of anyone even attending his funeral.

Manly Hall, the American Masonic writer, claimed that Bacon faked his own death and fled to the continent to continue his work strengthening the Freemasonic lodge system. Probably residing in Germany, Bacon may have been the mystery publisher of Rosicrucian literary works.

One Rosicrucian painting indicates an association between continental Rosicrucian history and Francis Bacon. This painting is from the archives of Frau le Coq, wife of the late Professor Von le Coq, of Berlin University, who was an expert in Rosicrucian history. It shows Bacon as an old man, but clearly shows his initials, "F" and "B", on two of the crests.

Not only may Francis Bacon have spent more years on the continent after 1626; he may also have visited America. And it is in the New World—in Williamsburg, Virginia—where a still more remarkable mystery is waiting to be solved.

THE BRUTON CHURCH VAULT

Bacon was a master of the treasure hunt, leaving clues for future ages so the truth could be revealed. Discovering his ciphers has been part of the treasure hunt, but these same ciphers point to another remarkable mystery.

In Williamsburg, Virginia, is the Bruton Parish Church. Buried in the grounds is a vault reportedly containing Bacon's writings—

philosophical, historical and literary treasures, all waiting to be rediscovered. The ciphers which give the exact location of the vault are recorded on the title page of Bacon's *The New Atlantis*, and on various tombs in the Bruton churchyard itself. For instance, the cipher on the Ludwell tomb states:

*Under the secret foundations of former Bruton lies Francis
Bacon's Great Virginia Vault of Freemasonry.*

There have been several attempts this century to dig up the vault and disclose its contents, but each attempt has been frustrated by the Church owners who refuse to cooperate with the controversial Baconians. It is only a matter of time before the vault is uncovered. What is inside is a matter of conjecture. Given Bacon's literary achievements, it is likely to be a remarkable discovery.

BACON'S LEGACY

Bacon's method for permeating his philosophical ideas into the collective unconscious of the age can best be summarised in his motto: *Bene visit qui bene latuit* (One lives best by the hidden life). He used secret societies to infuse his ideas into the mainstream of society. Bacon resurrected the Rosicrucian mystery tradition and the actual organisation of the Freemasons, injecting new life into them so that they became vehicles for the new Baconian philosophy of reason and scientific enquiry.

Bacon, like Goethe, scorned knowledge that did not lead to positive action and also scorned the denial of evil in ourselves.

Bacon was grateful to Machiavelli for his frank appraisal of the shadowy side of human nature in politics:

*We are beholden to
Machiavelli, and writers of that
kind, who openly and unmasked
declare what men do in fact,
and not what they ought to do;
for it is impossible to join the
wisdom of the serpent and the
innocence of the dove, without
the precious knowledge of the
nature of evil.*¹⁰

Bacon's works touch on all aspects of humanity—politics, religion, theology, scientific method—but his most brilliant observations are psychological. Foreshadowing

the discoveries by Carl Jung about the nature of the unconscious and the shadowy side of man, Bacon realised that the baseness of man should be recognised and dealt with openly, rather than repressed and personified as the devil.

In modern political vernacular, Bacon was a conservative. He saw an ideal government as one which was benevolent without the worst excesses of despotism by rulers or by the majority:

*It is almost without instance that any government was
unprosperous under learned governors.*¹¹

Bacon had a goal to be that governor, a philosopher-king, as Francis I of England—until Elizabeth's death ended this dream.

In science, Bacon sought nothing less than the construction of a system that could be applied to the relief of man's suffering. He constructed a new "Classification of Science" (*The Advancement of Learning*, 1605) and described a new "Method for the Interpretation of Nature" (*Things Thought and Seen*, 1607; *Thread of the Labyrinth*, 1606; *Novum Organum*, 1608). He investigated the phenomena of Nature in *Natural History* (1622), and showed how the writers of the past had advanced their truths to the time of

Francis Bacon is the only person in history to have been a member of the House of Lords and the House of Commons at the same time. In Parliament he served on no less than 29 committees...

Bacon in *Forest of Forests*, published in 1624. Bacon recorded "anticipations" of scientific results he felt would come from application of his methods in *On Origins* (1621). He described in *The New Atlantis* (1624) the basis of a new society that would emerge as a result of applying these principles.

Magna Instauratio (the Great Reconstruction) was inspired by the vision Bacon had in his youth, and was an Herculean task without precedent in the history of thought. As Bacon stated in the preface to *Magna Instauratio*:

...and I...am labouring to lay the foundation not of any sect or doctrine, but of utility and power... Knowledge is power, not mere argument or ornament.

In *The Advancement of Learning*, Bacon suggested that all areas of life—medicine, psychology, even dreams, predictions and other occult phenomena—had rational rules and an empirical basis, yet he went full circle at the end of this survey, concluding that science needs to be guided by philosophy. Bacon applied this to politics, for he saw that the pursuit of politics becomes a destructive bedlam when divorced from science and philosophy, or, in other words, from rationality and higher goals.

So Bacon suggested the organisation of science itself, of communication between centres of learning to share research and resources, and of royal patronage of the sciences. As a direct result, the Royal Society was later formed, with the financial support of the Crown.

Novum Organum represents the summit of Francis Bacon's open works. It introduced a new method of logic to learning, to replace the old ways which had borne so little fruit.

Bacon pointed to errors in thought that had to be corrected in order for humanity to advance. Firstly, Bacon said that experience of the world should have primacy, not the realities or misconceptions held in the minds of men, and that observation should be the cornerstone of scientific method. Secondly, he observed that different people look at the same experience in different ways, filtering reality to suit their present state without seeing what is really there. Thirdly, Bacon saw the inappropriate and careless use of language as an enemy to true understanding. Lastly, Bacon saw errors in looking at the world through the eyes of other philosophers.

Francis Bacon went on to explain the scientific method of enquiry: that of experimentation and observation. He noted that by accumulating data one can arrive at the form or essence of a phenomenon.

The modern secular age of science was foreshadowed in *The New Atlantis*, the story of an island utopia in the Pacific where science prevailed over ignorance and superstition in all spheres of human life. Politically, the island had no elections, no ruler; just a learned council of men who had proven themselves by scientific achievement; in other words, a government without politicians. Most of the time these 'rulers' were engaged in trying to control Nature rather than their fellow man.

THE FUTURE OF LIBERTY

Bacon effectively laid the foundation for a new age of secular wisdom. When the Royal Society was formed in 1662, the

founders named Bacon as their model and inspiration. The great minds of the French Enlightenment dedicated their masterpiece, *Cyclopédie*, to Francis Bacon.

The French Enlightenment philosopher Diderot (1713-1784) said of Bacon:

That extraordinary genius, when it was impossible to write a history of what was known, wrote one of what it was necessary to learn.

Will Durant stated in *The Story of Philosophy*:

*The whole tenor and career of British thought have followed the philosophy of Bacon. The inductive method...gave John Locke the idea of an empirical psychology, bound by observation and freed from theology and metaphysics; and his emphasis on "commodities" and "fruits" found formulation in [Jeremy] Bentham's identification of the useful and the good.*¹²

The political reformer Edmund Burke was also greatly influenced by the Lord Chancellor:

*Genius the most profound, of literature the most extensive, of discovery the most penetrating, of observation of human life the most distinguished and refined.*¹³

Under the pen-name Shakespeare, Bacon had the most significant effect on English literature of any single person in history.

Thomas Jefferson was also profoundly influenced by Bacon's writings. Jefferson thought that in his founding the United States he was fulfilling Bacon's dreams as summarised in *The New Atlantis*.

Biographer Hepworth Dixon summarised the contribution that Bacon's open works have made to our world:

The obligations of the world to Francis Bacon are of a kind that cannot be overlooked. Every man who rides in a train, who sends a telegram, who follows a steam plough, who sits in an easy chair, who crosses the channel or the

Atlantic, who eats a good dinner, who enjoys a beautiful garden, or undergoes a painless surgical operation, owes him something.

*...the patriot, the statesman, the law reformer, the scientific jurist, the historian, the collector of anecdote, the lover of good wit, of humorous wisdom and of noble writing, also owes him something.*¹⁴

A guiding spirit behind the schemes of Raleigh and others to set fledgling colonies on an untamed continent, Francis Bacon was tireless in lobbying the King and his fellow countrymen to explore and colonise America.

Under the pen-name Shakespeare, Bacon had the most significant effect on English literature of any single person in history. He literally recreated the entire English language and wrote arguably the greatest literary works of the Western world.

It is without precedent that one man could achieve so much in one life, but Francis Bacon can be credited with laying the groundwork for our modern age of reason, science and liberty in the West.

Continued on page 84

Continued from page 58

POSTSCRIPT

The following message was relayed in 1993 to writer Peter Dawkins, a student of Francis Bacon and the Master R. It begs the question, "Where is the Master R. now?"

My name is a mask.

I am one yet more than one.

My name is a cipher: it is 1.90 and 9.3.

C.R.C. is an epigram.

Saint-Germain is a pseudonym.

My life is my own, yet my life is that of all souls,

a parable of what is, what was and what may be.

My life is my work and my love.

I cannot name myself,

as the intention of my work is that you should seek,

and by seeking discover me,

and by discovering me, know me.

My essence is silence,

like the voiceless fragrance of a Rose.

Who can name Silence?

Endnotes

1. Smedley, W. T., *The Mystery of Francis Bacon*, p. 98.
2. Bacon, Francis, *Novum Organum*, London, 1620.
3. Dodd, Alfred, *Francis Bacon's Personal Life-Story*, Century Hutchinson Ltd, London, 1986, p. 101.
4. References to the Bacon-Shakespeare controversy and the ciphers in Shakespeare's plays can be found in:
 - (a) Dawkins, Peter, *Arcadia*, Francis Bacon Research Trust, Warwick, UK, 1988;
 - (b) Dawkins, Peter, *Dedication to the Light*, Francis Bacon Research Trust, Warwick, 1987;
 - (c) Dodd, Alfred, *Francis Bacon's Personal Life-Story*, *ibid.*;
 - (d) Johnson, Edward D., *Francis Bacon's Maze*, Francis Bacon Society, London, UK, 1961;
 - (e) McDuff, Euan, *The Dancing Horse Will Tell You*, Eric Faulkner-Little, Shoreham-by-Sea, UK, 1974.
5. Dawkins, *Dedication to the Light*, pp. 38-39.
6. *op. cit.*, p. 42.
7. *ibid.*, p. 38.
8. Dodd, *op. cit.*, pp. 520-525.
9. *op. cit.*, p. 542.
10. Bacon, Francis, *The Advancement of Learning*, XXI, 2, 1605.
11. Bacon, Francis, *Magna Instauratio*, Preface, 1620.
12. Durant, Will, *The Story of Philosophy*, p. 142.
13. Dodd, *op. cit.*, p. 551.
14. *op. cit.*, p. 550.

Additional Reading

- Hall, Manly P., *Sages and Seers*, Philosophical Research Society, Los Angeles, USA, 1959.

About the Author:

Michael Taylor was born in 1969 in Christchurch, New Zealand. He has a degree in history and political science from Canterbury University. He works as a computer graphics artist but devotes much of his time to the study of esoteric history. He currently resides in Saint Albans, Christchurch.

Note:

Copies of Michael Taylor's book, *Master R: Lord of Our Civilisation*, are available at the price of AUD\$30.00, NZD\$30.00, STG£12.00, USD\$20.00 (including postage & handling) from:

The Rawley Trust
PO Box 2831, Christchurch 8015
New Zealand

Telephone: +64 3 366 2943

E-mail: Mike.Taylor@netaccess.co.nz

Web page: <http://users.netaccess.co.nz/Bacon-stgermain/>